

THE REFORMER.

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[No. 52.

Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth. Jeremiah v. 1.

ESTABLISHED CLERGY OF ENGLAND.

[To enable our readers to form an idea of some of the abuses and corruptions among the established Clergy of England, we shall occasionally make selections from a work entitled "*The Black Book; or, Corruption Unmasked,*" published in London, 1820. The work is very scarce in this country, but possesses much valuable information with respect to the political and religious state of the English nation. In an article on the "*expense of the established Clergy,*" is given a full detail of the corruptions and abuses in the English Church; extracts from which here follow.]

"We are not going to attack Christianity, but its corruptions. It is not Christ, but Anti-Christ, the Anti-Christian Church of England we are going to unmask. Tithes are not Christianity, nor bishops, nor archdeacons, nor prebendaries, nor canons, nor the catechism, nor the liturgy. These are all innovations—corruptions unknown and unordained by Christ: they have no more to do with his doctrine than seat-selling has to do with the Constitution. But it is these we are going to expose. We are going to expose that ulcerous concretion, that foul and unformed mass of rapacity, intolerance, absurdity, and wickedness, ostensibly formed on the doctrines of Jesus, but no more to do with his doctrines than with the creed of Mahomet or the maxims of Confucius.

"Surely if Christianity could force its way in opposition to the secular magistrate, it can maintain the power it has attained without his assistance. In the pure precepts of that religion, there is nothing to excite either indignation or abhorrence: it neither tramples on men by its pride, disgusts by its insolence, nor impoverishes by its rapacity. It is meek, charitable, unobtrusive, and, above all, *cheap.* But

we again say that this is not the Church of Englandism, the innovation of tithes, of bishops, of clerical sinecurism, and non-residence. These indeed require all the power of the magistrate, the emoluments of the church, and the sophistry of her advocates, to defend. They require that reason should be combated by force, and men punished for thinking, and daring to publish their thoughts.

"From the principles of the Established Church, neither mercy, wisdom, nor liberality can be expected. Her doctrines are adverse to all the interests of humanity, and fraught with more evils than Pandora's box. In Mr. Bentham's '*Church of Englandism*' the pernicious tendency of this system is fully exposed. From such a system we can neither have liberty, piety, morality, nor knowledge. With these she is entirely at variance: the human mind is subjected to intellectual servitude; hypocrisy, lying, imposture, popery, and fraud are the natural effects of the formularies she employs in her ceremonies and the public schools; and it is these principles that form the basis of the education of our judges, statesmen, and legislators. It is impossible to feel much surprise at the conjunct villany of Church and State, when we find that those who fill every department in both imbibe such doctrines as the foundation of their knowledge. With the *Church Catechism* alone, Mr. Bentham has shown that at least twenty different vices are directly inculcated. These vices, says Mr. Bentham, 'are injected by the hand of power into the breasts of the great majority of the population, at the first dawn of the reasoning faculty.'

"Those who feel any interest in the rising generation ought to watch the machinations of the National Society, the Bible Societies, and every other society any way connected with or supported by the government. Their object is not to make men, but slaves—not to promote knowledge, but ignorance. Every advantage reason has obtained, during the last three centuries, they would fain wrest from her grasp. Their deeds are evil, and they abhor the light. By their publications, it is obvious they are not only labouring to extinguish independence of thought, and all love of liberty, but to destroy all genuine morality, and train children to a crooked and Jesuistical system, in which they are taught that nothing is vicious which tends to support the Oligarchy and the '*Holy Church*.'

“The substitution of Episcopacy for Popery cannot be considered any great advantage.—To explain the mode of entering into *holy orders*. No person can be admitted into any benefice unless he has been first ordained a priest; and then, in the language of the law, he is termed a clerk in orders. The manner of filling a person with the *Holy Ghost*, and empowering him to forgive sins, and to keep out of hell, and let drop into it whom he please, is thus described in the Liturgy of the Church of England: ‘The Bishop, with the priest present, shall lay their hands severally upon every one that receiveth the order of priesthood; the receivers humbly kneeling upon their knees, and the Bishop saying,

‘*Receive the Holy Ghost*, for the office and work of a priest in the Church of God, now committed unto thee by the imposition of our hands.—*Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained.*’

“Truly this is marvellous in our eyes. Talk of myracles having ceased, why they are performing daily. Only think of 10,000 church parsons now scampering about the country all filled with the *Holy Ghost*. But the necromancy of this wonderful ceremony. The bishop only imposing his hands, saying, ‘*Receive the Holy Ghost*,’ and instantly, with the suddenness of the electric fluid, the *Holy Ghost* passes from the fingers of the Bishop into the inside of — perhaps a Hay, an Ethelstone, or a Daniels. Filled with the *Holy Spirit*, he can then forgive or not forgive sins, save or damn whomsoever and whensoever he pleases

“Talk of popery, of indulgences, and absolutions. Talk of the poor, naked, godless, unenlightened Indian, who wanders on the banks of the Niger or the Orinoque. Talk of the Chinese, who cuts his Deity with scissors, or moulds him in paste. Talk of the wretched Hindoo, who immolates his victim to Juggernaut; or of the wild Tartar, who worships the invisible Lama. Talk of all or any of these, or go to what age or country we may for examples of stupidity, it is hardly possible to find a more gross and beastly absurdity than this part of the rites of the Established Religion. However much we may deplore the ignorance of savages, we pray God, they may be long preserved from being illuminated with the Liturgy, and humanized by the *tolerant* principles of the Church of England.

"This curious portion of the church service has in some measure drawn us from our subject. Whenever we behold a parson of the establishment, we shall always think of the Holy Ghost with which he is impregnated.

"Among the different orders of our ecclesiastical polity, there is none, with the exception of the parsons, vicars, and curates, who appear to perform any religious duty: the rest of the episcopal establishment, including the archbishops, bishops, archdeacons, deans, canons, and prebendaries, being clerical sinecurists, filled with the Holy Ghost for no other purpose but to enjoy the loaves and fishes of the church."

CHRISTIANITY IN INDIA.

The Abbe Dubois, Catholic Missionary in Mysore, in his late account of the state of Christianity in India, observes:

"There are not at present in the country more than a third of the Christians who were to be found in it eighty years ago, and this number diminishes every day by frequent apostacy. It will dwindle to nothing in a short period; and if things continue as they are now going on, within less than fifty years there will, I fear, remain no vestige of Christianity among the natives.

"The Christian religion, which was formerly an object of indifference, or at most of contempt, is at present become, I will venture to say, almost an object of horror. It is certain that, during the last sixty years, no proselytes, or but a very few, have been made. Those Christians who are still to be met with in several parts of the country, and whose number (as I have just mentioned) diminishes every day, are the offspring of the converts made by the Jesuits before that period. The very small number of proselytes who are still gained over from time to time, are found among the lowest tribes; some are individuals, who, driven out from their castes, on account of their vices or scandalous transgressions of their usages, are shunned afterwards by every body, as outlawed men, and have no other resource left than that of turning Christians, in order to form new connexions in society; and you will easily fancy that such an assemblage of the offals and dregs of society, only tends to increase the contempt and aversion entertained by the Hindoos against Christianity."—pp. 12, 13,

Again,—“ Although the number of native Christians is reduced to no more than a third of what it was about seventy years ago, it would afford some consolation, if at least a due proportion amongst them were real and unfeigned Christians. But, alas! this is far from being the case. The greater, the far greater number, exhibit nothing but a vain phantom, an empty shade of Christianity. In fact, during a period of twenty-five years that I have familiarly conversed with them, and lived among them as their religious teacher and spiritual guide, I would hardly dare to affirm that I have anywhere met a sincere and undisguised Christian.”—pp. 62, 63.

The Abbe presents a most melancholy picture of the show and pageantry among the native Christians, at the celebration of their *festivals* and *Saint days*. It is given in the Abbe’s own words:

“ This Hindoo pageantry is chiefly seen in the festivals celebrated by the native Christians. Their processions in the streets, always performed in the night-time, have indeed been at all times a subject of shame. Accompanied with hundreds of *tom-toms*, (small drums,) trumpets, and all the discordant noisy music of the country, with numberless torches, and fire-works; the statue of the saint placed on a car which is charged with garlands of flowers, and other gaudy ornaments, according to the taste of the country; the car slowly dragged by a multitude shouting all along the march; the congregation surrounding the car all in confusion; several among them dancing, or playing with small sticks, or with naked swords; some wrestling, some playing the fool, all shouting, or conversing with each other, without any one exhibiting the least sign of respect or devotion. Such is the mode in which the Hindoo Christians in the inland country celebrate their festivals. They are celebrated, however, with a little more decency on the coast. They are exceedingly pleased with such a mode of worship, and any thing short of such pageantry, such confusion and disorder, would not be liked by them.”—pp. 69, 70.

Such have been the results of the labours of Catholic missionaries in India. Protestant missionaries who have gone there, though more refined, will not be likely to bring the natives much nearer to the principles and practice of genuine

Christianity. Look at the pomp, grandeur and stile of living of the missionaries at Serampore, and the princely dignity and riches with which they are surrounded, and to which they are constantly making additions; and reflect whether true Christianity ever has, or ever can be promoted, by such means and such instruments. What resemblance is there between these men and the first Apostles and preachers of the meek and humble Saviour? The effect of such a line of conduct has been, as might be expected. From their own statements a few years since, the number of native converts at Serampore were reduced from 116 to 60. And *Felix Carey*, son of the celebrated "Dr." Carey, who went a missionary to the Burman Empire, renounced Christianity and embraced heathenism. If the community were fully aware of the little good which is produced from the labours of such missionaries as have gone to India, they would cease to contribute any longer for their support, and appropriate their money to purposes that warrant more substantial utility.

Missions, in the Catholic Church, are of long standing; but the rage for Missions amongst Protestants, has principally commenced within a few years, and since genuine Christianity has almost ceased to exist among them, and priests and people have become exceedingly corrupted. It appears, indeed, from the example of the Scribes and Pharisees, and the members of the Catholic community, that in proportion as a religion becomes corrupt, its adherents are often active and zealous in their endeavours to extend it to others. Being, moreover, influenced chiefly by their own interest and aggrandizement, they resort to ways and schemes for the accomplishment of their purpose, as inconsistent with the principles of all true religion, as they are injurious to the happiness and well-being of society.

The hue and cry which is now made throughout Christendom for money to convert the Heathen, and the plans put in operation to obtain it from the people, furnish sufficient evidence to those who read the New Testament, that their proceedings are wholly irreconcilable with the example and practice of Christ and his apostles; and consequently, will be productive of no beneficial results. The Apostles and first preachers of the Gospel, were disinterested men, and forsook all for the sake of Christ; but our modern

missionaries, like the false prophets of old and the hireling priests all around us, each look for his gain, from his quarter; and they may more fitly be called "merchants of Babylon," than the ministers and messengers of Jesus Christ. To suppose that such men will be instrumental in promoting the interests of the Redeemer's kingdom, betrays the greatest ignorance respecting the nature of that kingdom—and to contribute to their support, to say the least, is a waste of property.

For the Reformer.

Reflections and observations on Bible and Missionary Societies, and Societies under the name and pretence of propagating the Gospel in foreign parts, showing the folly and inconsistency thereof, and of their whole plan.

From the time of my first being informed of the establishment of Bible and Missionary Societies, I was fully convinced, by the fruits they produced, and other reasons that presented, that they had their origin in delusion and error: for in their commencement they drew the people after them, of every description, high and low, rich and poor, learned and unlearned, old and young;—which has never been the case in the beginning of a right reformation, nor ever will while sin and iniquity abound as in the present day. Every one that could give a dollar or a cent, was called to embark in the scheme; for money appears to be the *summum bonum* of the whole, as in it consists all their power and sufficiency, and without it they could do nothing.

Now, out of this heterogeneous multitude, and under the influence of such principles, have arisen these societies and associations. But how astonishing it is to unprejudiced, sensible, reflecting minds, to consider that many of those very men who pretend, in their blind zeal, to transport the glorious gospel of peace and salvation to those they call heathen nations, are guilty of the most unjust and cruel conduct towards those within their own borders. Mark how many thousands and tens of thousands of the innocent, unoffending sons of Africa, are, by the citizens of this country, held in a state of the most cruel and abject slavery, deprived of every rational and moral enjoyment—not permitted even to learn to read the Bible, nor to improve their minds in any

free and rational way, their liberty of will being entirely taken from them by their tyrannical masters—which is feelingly and beautifully described, by the poet Cowper, in the following lines :—

“ Think ye masters iron hearted,
Lolling on your jovial boards,
Think how many backs have smarted,
For the sweets your cane affords.

Is there, as you sometimes tell us,
Is there one who reigns on high,
Has he bid you buy and sell us,
Speaking from His throne the sky?

Ask Him if your knotted scourges,
Matches blood extorting screws,
Are the means that duty urges,
Agents of his will to use?” &c.

Now all the inhabitants of Christendom are, more or less, in some way or other, assistant in this cruel business, either as buyers or sellers of their persons, or of the fruits of their labour, drawn from them in a cruel and unjust manner, in a state of war or robbery,—for no rational man will be any longer a slave than while the power of war or the sword of the conqueror compels him; and the consumers of the products of slavery are a very signal part of the great machine by which the whole business is carried on. Hence, all must plead guilty, from the highest to the lowest,—as, according to the common maxim, That which we do by another, we do ourselves.

Had Great Britain and the United States, applied the funds they have collected for the use of Bible and Missionary Societies, and which I conceive has been worse than thrown away, for the benefit of their poor slaves, how many ten thousands it would have relieved from their cruel bondage. But instead of this they have added to their inconsistency and thoughtlessness of responsibility to their poor oppressed slaves, and suffered themselves to be led away by another popular delusion, to help the Greeks carry on a cruel and bloody war with the Turks, with whose quarrels they have no necessary concern, and which carries additional evidence against their claim to Christianity.

Had the people of the United States, instead of being

led away by the popular delusion to help the Greek, turned their attention home to the oppressed in our own land, and about our own doors, poor innocent victims whom we have reduced, by the most wanton cruelty, to a state ten-fold more wretched and oppressive than has ever fallen to the lot of the Greeks, and had entered into associations to do justice to those we have robbed and spoiled, how much more acceptable would it have been in the eyes of Him who is perfect in justice and equity, and who will not justify the wicked — And not suffer our eyes to wander abroad to seek objects of charity before we have justly acquitted ourselves at home, keeping in view the old maxim, always to be just before we are generous.

Were the same pains taken to collect funds for the just and noble purpose of effecting the emancipation and settlement of the people of colour in our land, to whom we are deeply indebted, I have no doubt but a sufficient sum would soon be collected to emancipate all the slaves in our country, and procure a place of settlement for them in the south western interior of the United States, where they might be assisted to settle a state or colony by themselves. By the help of some persons appointed by government, or such as would enlist voluntarily into the service, they might be instructed and assisted in forming a government, and settling order among them ; and when regulated as a republican state, be received into the Union as one of the United States. And nothing, I conceive, short of so doing, will ever atone for the wrongs we have done them, and wipe off the black and dark stain of cruelty and oppression that now rests upon us, and exposes us to the ridicule and contempt of other nations. It would, moreover, in some degree atone to heaven for a long train of evils and sufferings imposed on their predecessors, who have long since gone to their peaceful homes, with poor Lazarus, while many of their cruel masters, it is to be feared, will be landed on the other side of the gulf, with rich Dives, where will be weeping and gnashing of teeth.

I have no idea that the colony at Africa, and the anticipated migration to Hayti, will ever take off but a small part of the coloured population in our country,—for it will not be right nor just to transport them any where against

their own choice,—and all those who have been born and brought up in this country, will feel the same attachment to it as do the whites. But if there was an asylum provided for them such as has been mentioned, there are many of the coloured people in the northern states, persons of respectability and understanding, that would no doubt be willing to migrate to the place, and would be useful in keeping order and harmony among them. And I believe if the right steps were taken to carry this noble object into effect, under the superintendence of the general government, it all might be completed in a few years, to the mutual benefit of both master and servant, and to the welfare of the nation at large. And there is no subject that ought more forcibly to arrest the consideration of the Congress of the United States, at the present time, than the subject alluded to, respecting the emancipation and right settlement of the people of colour in this country; for if they are settled in a friendly way, in the manner here pointed out, they will, I make no doubt, be a strength and benefit to the nation. But if the business is procrastinated, until these people become more uneasy, and lose their hope of being dealt with in a just and honourable way, they may, ere long, by some at present unforeseen event, be enabled to exonerate themselves from bondage in the midst of our citizens, and become a severe scourge to the nation.

We ought to profit by the harms of others, while we have time and opportunity—and before the long forbearing mercy of a gracious God be passed over, and his retributive justice fall heavy upon this long and greatly offending nation.

E. H.

FOR THE REFORMER.

[*From the Religious Intelligencer of 15th Nov. 1823.*]

“The Rev. Drs. Milledoler and Spring left New York in August last, to visit, as commissioners of the United Foreign Missionary Society, the Missionary stations at Tuscarora, Seneca, and Cataraugus,” &c. &c.

Of this mission much is said in the usual way; such as, accounts of schools—of councils, held in various places—copies of the complimentary speeches from the Indian chiefs to the Doctors, and of the Doctors to them—all which is

given to the public, by way of report, and signed by the two Doctors.*

Towards the conclusion of this *verbose* report, the following extracts seem to require a few remarks.

"In the course of the conference held on this occasion, your Commissioners were addressed on the same subject of future possible claims of the Board against the Indians, for benevolent services, that had been agitated at Seneca and Tuscarora. These people observed that they themselves had no doubt but that our Board were true men, but that to stop the mouths of our enemies, both red men and white men, forever, it would be desirable that the Board should send them a document, written on parchment, signed with our names, and purporting, that so long as the sun shall shine and the waters flow, neither we, nor our children, nor our grandchildren, down to the latest generations† shall ask to be remunerated for the benevolent sevices we now render them.

"The Commissioners [we] observed to them on that point, that as the Board looked for their reward not from earth but from heaven, they would very promptly and cheerfully furnish them with the document they had desired. And your Commissioners recommend to the Board that such document signed by all the members of the Board, be forthwith transmitted to the Indians at Cataraugus, and that similar instruments be prepared and transmitted at the same time to the Indians at Tuscarora and at Seneca."

From the tenor of the above, we may conclude that the *red men* of these nations have learned somewhat of the policy of our Missionary Societies by sad and sore experience. An instance of which is here given.

A person was at Albany when some Indians were down on national business with the legislature of the state of New York; this was soon after the organization of the North Western Missionary Society in that city. This person at-

* Nothing however is said, either by the Editor or the Commissioners, concerning the *outfits*, *extra wages* or *expenses* of this pompous embassy—but if we may conjecture from former accounts of the same nature, not *a few hundred dollars* must have been drawn from the *sinking funds* of the society, on the occasion.

† The Indians may have laws to bind posterity—but it may be asked, Is it fair to make them believe that *white posterity* will be bound by the *documents* of this Missionary Society, although signed by the two Doctors, and the President, Directors, and Members of the whole *Board*?

tended a meeting of that society, at which also were present (by invitation, no doubt) a number of those Indians. The Board proceeded to offer them their "benevolent aid," viz., sending among them a missionary, school-master, &c. but remarked that as "those who preached the gospel, ought to live by the gospel," they (the Indians) ought also to make some provision for their support, and proposed that they should give (it was said) 800 acres of their reservation land: (land of the first quality, now worth perhaps 40 dollars per acre.) The proposition was not very cordially met by the Indians, especially by some of the old women—but the matter was so perseveringly urged, that they at last reluctantly yielded, and the documents for securing it were immediately produced and filled up. "This transaction," said our informant, "was so disgusting to my feelings, that I immediately retired from the scene."

Well might the Tuscaroras, &c. suppose that their children may be called on for *benevolent arrears*, when their fathers had to pay *in advance*. What a contrast is here between the conduct of the primitive heralds of the gospel and that of the modern pretenders to the like office. The first adhered closely to the command—"Freely ye have received, freely give." These receive lands, money, &c. and what have they to give in exchange?

A. B.

Extracts, &c. for the Reformer.

"The Christian pilgrim cannot enter the building that covers the tomb of his Redeemer without buying permission from the enemies of his faith. I suppose at least three fourths of the inhabitants of Jerusalem deny the divinity of our Lord, and I fear all or nearly all the rest adore his mother and his disciples with almost as much devotion as himself. When I was at Gethsemane there were so many *armed Turks* about, that I did not think it prudent to stop, but only walked across the field."

[*Pliny Fisk's Letter to Dr. Porter.*

In a letter to some other person or persons he gave a description of this building, &c. and of his kneeling and praying at this *artificial tomb*, the spot for which was pitched upon by the fanatic HELENA, and by her devoted, as if to the purpose of drawing thither a croud of pilgrims.

This modern teacher of religion seems not to have been acquainted with the historical facts concerning those works

of art, or he would not have called it the "*tomb of his Redeemer;*" but what is still worse, he appears to have been ignorant of the spiritual drift of Luke's history of the Resurrection, and of the rebuke contained in the words spoken by the "two men, in shining garments," to the women in the sepulchre—"Why seek ye the living among the dead?" Is it not singular that the learned Dr. Porter should have "given publicity to" this letter, without some comment or apology for the style and manner of his blundering correspondent.

"I fear [says he] all the rest adore his mother and his disciples with almost as much devotion as himself." Here, I think, he betrays the nature of his *book-divinity*, and of course, the divinity of those that taught and sent him on the *pilgrimage*. "*They, [meaning the Papists, Greeks, &c.] adore his mother,*" &c.—How adore? By masses, praying, singing, &c. And where is the difference between these acts of devotion in them, and the kneeling, praying, &c. of a Massachusetts missionary, at a shrine, first contrived, erected and dedicated, many years ago, by a silly old woman, and to which some of the mites and dollars gathered in Boston, gained him admittance.*

It is well known that the country all around this and other *supposititious spots*, (now held so sacred by Catholic and other pilgrims,) was torn up by the Romans, and had undergone such a variety of changes long before the superstitious Helena commenced her celebrated tour to Jerusalem, that it was impossible to identify their accuracy; and thus "a wise Providence has so ordered a course of things" that the place of Christ's interment which she contemplated, (like that of Moses) could not be found, and still remains hidden from her fanatic followers, of which, our Andover novitiate, it appears, has brought up the rear. A. B.

* Says Clarke in his *Travels*, p. 274—"Every thing beneath this building seems discordant, not only with history, but with common sense. It is altogether such a work as might naturally be conjectured to arise from the infatuated superstition of such an old woman as was HELENA,—subsequently enlarged by ignorant priests."

[From the New England Galaxy of March 12.]

Extract of a letter from an Episcopal clergyman in America,
to his friends in England.*

"No one in England can feel the fatal effects of schism as we feel them here. The conflict of religious opinions unsettles the minds of the laity, produces religious indifference, leads to the neglect of public worship, destroys the respect paid to the clergy, and consequently their influence, and naturally terminates in the cold skepticism of Unitarianism, or in the wild ravings of enthusiasm. The most illiterate sects, and those who accord best with the corrupt and depraved nature of the unrenewed heart, are likely to become the most numerous."

What does a man deserve of his countrymen who sends abroad such slanders, under the flimsy veil of religion, who thinks to give vent to his spleen under the mask of piety? "Opinions which accord best with ignorance and corruption are most likely to be adopted here." Such a libel upon us we ought not to endure patiently; we have long looked upon the English form of worship as at variance with our republican institutions, and repugnant to the views and feelings of our forefathers. An undue attachment to a foreign nation, and a haughty and aristocratic spirit, we have often noticed as the attendants of high church principles in this country. The quicker we get rid of them the better. It is such expressions as these we have quoted, that tend to bring the clergy and religion itself into contempt.

[From Plain Truth.]

. THEOLOGICAL SEMINARIES—If ever the liberties of our country are destroyed, I venture to predict that it will be through the overwhelming influence of the 'poor and pious,' educated within the *holy walls* of these 'schools of the prophets.' Their increase has been gradual—their influence unnoticed by the *majority*, because dressed in the kindly garb of benevolence; only a few discover its dangerous and destructive tendency. lulled into a fatal security by the loud profession of *piety*, the victim assists in *riveting* the chains of political tyranny, which ere long will press him into the dust. Cries will then be in vain—resistance useless; to ask

* "Rev. Dr." Jarvis, Rector of St. Paul's, Boston.

a bench of bishops, or even a presbytery, would be of no more avail than to supplicate the idle winds.

The hundreds that are issuing from these sinks of pollution, are spreading themselves over our country. Wherever they go, their pestiferous doctrines are inhaled by some, and by them spread around. Neighbourhoods become contaminated—fanatical zeal and priestly influence ‘stalk abroad at noonday,’ and make war upon reason, christianity and common sense. What shall be done? Let every man who dreads spiritual tyranny and priestly influence, withhold the means which raise them into existence. Money is the sinews of this war, waged against religious and political liberty, ‘common sense and the rights of man.’ It is furnished too from the purses of many of those who would be the last to sacrifice liberty at the shrine of priestcraft. But they do it *unthinkingly*. Their neighbours and friends do so, which, by too many, is supposed sufficient authority.

*Extracts from WILLIAM PENN's Address to Protestants,
Part 2d, 1679.*

“But the next proof of the prevalency of *human authority* amongst us *Protestants*, is the *great power and sway of the Clergy, and the People's reliance upon them for the knowledge of Religion and the way of Life and Salvation*.—This is such plain fact, that every parish, more or less proves it. Is not *Prophecy*, once the Church's, now engrossed by them and wholly in their hands? Who dare publicly *preach* or *pray*, that is not of that *class* or *order*? Have not they only the keys in keeping? May any body else pretend to the power of *absolution* or *excommunication*, much less to constitute *ministers*? Are not all church rites and privileges in their custody? Don't they make it their proper inheritance? Nay, so much larger is their empire than *Cesar's*, that only they begin with births and end with burials: men must pay them for *coming in* and *going out* of the world. To *pay for dying* is hard! Thus their profits run from the womb to the grave, and that which is the loss of others, is their gain, and a part of their revenue. Both lives and deaths bring grist to their mill, and toll to their exchequer, for they have an estate in us for our lives and an heriot at our deaths.

"Thus the Clergy are become a sort of mediators between Christ and us, that as we must go to God by Christ, so we must come to Christ by them. They must be it seems, like the *High Priest* under the Law, who only entered into the *Holy of Holies*; whose *lips preserved knowledge*; and by them we must understand the *Divine Oracle*—as if the mysteries of salvation were not to be entrusted with the vulgar; or that it were a kind of prophanation to expose them to their view, and the only way to make them cheap and contemptible to suffer *every Christian* to have the keeping of them; though they belong to *every Christian*. But this language, thanks be to God, is that of human authority that would magnify the mysteries of salvation by the ignorance of those that should know them, as if the *gospel dispensation* were not that of full age, but infancy or minority.

"'Tis prodigious to think what *veneration* the *priesthood* have raised to themselves, by their usurped commission of *apostleship*, their pretended successions, and their *clink clank* of extraordinary ordination. *A priest, a God on earth, a man that has the keys of heaven and hell; do as he says or be damned!* What power like to this? The ignorance of the people, of their title and pretences, hath prepared them to deliver up themselves into their hands, like a crafty usurer, that hedges in the estate on which he has a mortgage; and thus they make themselves *over in fee* to the clergy, and become their proper *patrimony*, instead of being their care, and they the true ministers or servants of the people."

MASONIC.

The following remarks, copied from a *Bermuda paper*, will apply to the condition of other societies besides that of the Free Masons.

"The Masonic Society has received more injury by the introduction of strangers to its principles, than from all the derision the world can throw upon it. From suffering men to enter its sacred walls who were not fit materials for the edifice, and who could not have the working tools of the craft adjusted to them.

Weighing them in the *balance*, they are found wanting—*Tekel must be written upon them.*

Do we put upon them the twenty-four *inch guage*, there is no division to be found, no part for God.

Bring the *plumb line* to such an one—he neither stands upright before God nor man.

Lay upon him the *square* of virtue—put upon him the *mallet* and *engraving chisel*, in the hands of the most skilful workman, there can be no appearance of the diamond found.

Lay upon him the *level*, and who will be willing to be placed on an equality with one, who in his ordinary transactions, is a disgrace to himself.

Bring him on the *circle* of universal benevolence—present him with some of our precious *jewels*—he has no eyes to see them, he will cautiously avoid them.

Point to him the rounds of *Jacob's ladder*, he cannot climb them, heaven born charity is a stranger to his bosom.

Attempt to make use of the *trowel*, there is no *cement* of brotherly love and affection in him.

Such materials are totally unfit for the Masonic edifice, and ought to be thrown over among the rubbish. And now brethren, by reason of the introduction of strangers among the workmen, our ancient and honourable institution is brought into disrepute.—Let our morality and actions, therefore, be such as to silence the tongue of slander, and blunt the dart of envy.”

[From the *American Eagle*, printed at Litchfield, Con.]

MISSIONARY CAUSE.

Pious Fraud.—The following statement of facts may be relied on as true, and capable of legal proof.

The Rev. Mr. _____, a settled minister in the South Association of Litchfield county, in his ordinary performance of the professional duty of a clergyman, was particularly zealous in the missionary cause, begging with uncommon zeal and success “for the treasury of the Lord,” as he, by way of comparison, calls the Treasury of the Foreign Missionary Society. His congregation, consisting of plain and intelligent people of industrious and frugal habits, were inclined to no extremity of opinion or conduct, having been taught “to walk in the good old way,” under the pastoral instruction of a sensible, pious, and venerable divine of the old school.

"Thus the Clergy are become a sort of mediators between Christ and us, that as we must go to God by Christ, so we must come to Christ by them. They must be it seems, like the *High Priest* under the Law, who only entered into the *Holy of Holies*; whose *lips preserved knowledge*; and by them we must understand the *Divine Oracle*—as if the mysteries of salvation were not to be entrusted with the vulgar; or that it were a kind of prophanation to expose them to their view, and the only way to make them cheap and contemptible to suffer *every Christian* to have the keeping of them; though they belong to *every Christian*. But this language, thanks be to God, is that of human authority that would magnify the mysteries of salvation by the ignorance of those that should know them, as if the *gospel dispensation* were not that of full age, but infancy or minority.

"'Tis prodigious to think what *veneration* the *priesthood* have raised to themselves, by their usurped commission of *apostleship*, their pretended successions, and their *clink clank* of extraordinary ordination. *A priest, a God on earth, a man that has the keys of heaven and hell; do as he says or be damned!* What power like to this? The ignorance of the people, of their title and pretences, hath prepared them to deliver up themselves into their hands, like a crafty usurper, that hedges in the estate on which he has a mortgage; and thus they make themselves *over in fee* to the clergy, and become their proper *patrimony*, instead of being their care, and they the true ministers or servants of the people."

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Among the various other expedients to which this Rev. clergyman resorted to gather money, was the following. A *sewing meeting*, for the females of his parish, was appointed at the house of the Rev. Pastor. Pursuant to notice given, a numerous collection of ladies convened. After they were well employed in the business and object of their meeting, the Rev. clergyman proposed they should make a *contribution for missionary purposes*, and produced the *missionary box*, accompanied with some such remarks on the utility and duty of giving to the missionary cause, as were appropriate. Most of the ladies present expressed their willingness to give, but alleged they did not expect a contribution, and were unprepared. To this the Rev. clergyman replied, that the circumstance of their having no money made no difference, as each lady disposed to give could *signify on a piece of paper* the sum she was willing to give, and *deposite this paper* in the missionary box, and afterwards, as should be convenient, pay to him the amount by each expressed on the paper to be paid. By his assistance, each stipulated on paper the amount she was willing to pay, and these papers or tickets were received by the Rev. clergyman, and deposited in the missionary box.

The ladies called from time to time and paid the sums respectively engaged to be paid, *but did not take up the papers or tickets*.

At this time a young gentleman of respectable family and connexions in that town, was pursuing a course of classical study at the Rev. gentleman's house, under his direction. This Rev. clergyman one day observed to this young gentleman, that the ladies of the parish had engaged, on paper, to pay several small sums, as before mentioned, but HAD NOT paid the sums so promised, and recommended to the young gentleman to pay the sums by each lady subscribed, and take up the tickets, as a matter of *politeness and gallantry* to the ladies. To this the young man consented, and actually paid the amount to the Rev. clergyman, and received from him the tickets.

Such are the facts, and as they furnish some new and profitable ideas on the subject of receiving money for missionary purposes, it is believed important to the "friends of missions" that they should receive publicity. They cer-

tainly furnish valuable hints to the *carnal world* how to dispose of *satisfied paper contracts* to advantage.

[*From the same paper.**]

Mr. Editor,—The following facts may be relied on as having occurred within the last six months. The daughter of a very poor man, who is supported as a State pauper, believing it her duty to give for the benefit of the heathen, or to contribute to the missionary cause, called upon the Rev. Pastor of the parish to which she belongs, and presented him with a gown pattern for the benefit of the Elliott or Choctaw mission. This gown was received by the clergyman, and deposited among other articles of clothing by him received for that purpose. This girl has no means, other than her own labour, to procure money. Her mother has not for some months attended public worship for want of clothes. Her smaller sister cannot attend school for want of clothes and shoes; and the family, in addition to the small aid received from the State, of about 70 cents per week, are supported by begging from one house to another; a little

* The “*American Eagle*” has become one of the most interesting weekly papers in the Union, on the subject of Missions and the clerical schemes of the day. We are much pleased to see the bold and independant stand the Editor has made against the artful and unwarrantable plans which are adopted to obtain money from the people, *under pretence* of spreading the Gospel and saving the souls of men. Living near the Cornwall Missionary School, and in the neighbourhood of the noted or rather notorious Lyman Beecher, and withal, being a member of the Congregational or Presbyterian Society, he has had an opportunity to judge of the merits of the cause in which the clergy are now so earnestly and perseveringly engaged. The result has been that he has seen the propriety and necessity of coming out against the missionary or rather monied operations now carrying on. His statements and remarks have awakened up inquiry in Connecticut; and it is satisfactory to learn, that the patrons of his paper are fast increasing. “More than *one hundred and sixty* new subscribers,” says the Editor, “have been received in the last *five weeks*.” Those who wish to become acquainted with the proceedings of the Clergy in New England, and see their schemes exposed, and are in circumstances to afford it, will not be doing any injustice to themselves by subscribing for this paper. It is published by *Isaiah Bunce*, Litchfield, Connecticut, at two dollars a year.

Indian meal here, a little milk there, and a little meat in another place; and all these facts exist and occur daily before the Rev. clergyman, and in his immediate neighbourhood.

Is it the duty of this girl to give? Is it the duty of the Clergyman, under these circumstances, to receive?

[Communicated for the *Reformer*.]

SPANISH MISSIONARIES.

Messrs. Editors—In these days of zeal for Missions, and for supporting missionaries in foreign parts, please insert the following account of some Spanish Missionaries at *Laresch*, Morocco, taken from *Captain Riley's Narrative*, page 425 and 426.

D. A.

"Passing through a large forest, we came to a small lake on our right, and, at sunset, approached the walls of *Laresch*. Having heard that some Spanish friars resided here, I inquired for them, and was soon conducted to their dwelling, a very good house, of European construction. The principal friar came out to meet me; and, after I had given a short account of myself in Spanish, said he would lodge me for charity's sake; and then conducted me into a tolerably well furnished room: and, as he had lived in *Mogadore*, he asked me many questions concerning that city, and his old acquaintances there, some of whom I happened to know. This Padre, whose name is *Juan Tinaones*, told me that he had lived in Barbary for ten years, four of which he had spent at *Mogadore*, three at *Rabat*, and three here, secluded from the civilized world; that the court of Spain allowed a large premium to those Padres, or Fathers, of good character, to be approved of by the Archbishop, who are willing to spend ten years in Barbary as missionaries, and a stipend of three thousand dollars a year for the remainder of their lives. I asked him of what use he could be in Barbary to the cause of Christianity, since he dare not even attempt to convert a Moor or an Arab, or mention the name of the Saviour as one of the Godhead to either, or even to a Jew? 'None at all,' said he, 'but still we bear the name of missionaries at home, to convert the Heathen; our allowance of money is ample: we live well, as you see, (he was indeed fat and in fine order,) laugh at the folly of our countrymen, and enjoy the present as well as we can. When this ten years expire,' continued this pious Padre, 'we get leave to return to our country, where we are received as patterns of piety, that have rendered vast services to the Christian world: every respectable house is open to receive us: our company is much sought after: our yearly salary of three thousand dollars affords us many gratifications; and, for these ten years spent in such privations and severe gospel labours, we are allowed absolution

for the remainder of our lives, which, you will readily believe, we try to make as comfortable as possible.' Padre (i. e. father) Tinaones wanted to know if I was a Catholic. To this I answered in the negative. He said it was a pity; and that, unless I came within the pale of the Church, he feared my precious soul would be forever miserable. Our conversation next turned upon the Jews: he said, 'there were about two hundred miserable families of them in Laresch, who, though they are, in a manner, slaves to the Mahomedans, will not believe in our holy religion: there were two Jews who applied to me, and said they were converted to the true Catholic faith, and believed Jesus Christ to be the Son of God, and the Saviour of mankind: they were accordingly baptized as Christians; yet, as soon as they had obtained a loan of 400 dollars from me, in small sums, and found they could get no more, they turned back to Judaism again, and left me no means of redress; which fully convinced me that their pretended conversion to Christianity was nothing more than a premeditated scheme to rob me of my money; and that, whenever a Jew professes to become a Christian, it is but a false pretence, and he is actuated entirely by mercenary motives.'

Present state of Religion in Palestine.

W. B. Lewis, Missionary to Palestine, in his journal, dated Sidon, June 14, states—

"The work of religion in this country among the religionists, seems to be all a show, and to consist chiefly in saying long prayers, and using vain repetitions before the world: and this remark as far as I am yet able to judge, is equally applicable to Christian, Turk, and Jew. There is no such thing as retirement, *no entering* into a closet, shutting the door and praying to *the Father* which is in secret; and one is continually reminded of the Pharisees in the days of our Lord, who loved to pray standing in the synagogues, in the corners of the streets, and any where to be '*be seen of men.*'"—"The priests, I believe, are almost as poor as they are ignorant; and, excepting those who belong to convents, they saunter about very much among their penitents in search of something to eat and to drink."—"Christians here, as it may be supposed, with the exception of attending a mass, are little better than the Jews or Turks."

If men endued with such disinterested zeal and piety as the Apostles, were to go to Palestine, we might expect to see a change produced for the better. But what benefit will result from such missionaries as are now sent into that country?

The number of houses at present in Jerusalem is stated to be between 3 and 4000; its inhabitants are estimated as follows:—Turks, 10,000; Greeks, 1000; Franks, 1000; Armenians, 1000; Jews, 3500.

NEW ZEALAND MISSION.

It seems *Tooi*, the New Zealand chief, (of whom some notice was taken in our last number,) notwithstanding his cruelty and bloody-mindedness, continues some outward show of religion, besides that of not fighting on Sundays. The following is selected from the Journals of the Church Missionaries at New Zealand, published in the *London Missionary Register*:

"June 8—*Tooi*, with his brother, &c. arrived here. *Tooi* has been absent, fighting, for about two years; and has had many narrow escapes, and received many wounds. War seems to be his delight: he says, when the people to the eastward have all been destroyed, those to the northward shall be attacked. He has five wives. The Chiefs spent the evening with us; and *Tooi*, at our evening devotions, joined us in repeating the Lord's Prayer, which he did very correctly. Oh, that this young man, of whom we were once led to entertain so many hopes, may yet be snatched as a brand from the burning!"

The English nation has been distinguished for its wars and conquests; and the established clergy, as a body, have never expressed a syllable against the inconsistency of Christians going to war. How then can it be expected that the Church Missionaries at New Zealand will bring the natives to abandon war and fighting? The truth is, since the New Zealand Chiefs have returned from their visit to England under the superintendence of the Missionaries, with respect to war and bloodshed, they have become twofold more the children of hell than they were before.

The receipts of the London Church Missionary Society, during the last year, amounted to 32,000 pounds, or more than 140,000 dollars.

[*Boston Recorder*.]

CLERICAL SENTIMENTS.

A late number of the "*Evangelical Witness*," after some observations on Societies for educating young men for the ministry, has the following remark:

"Christianize the *government*, all other means will fail"!!!

What we are to understand by a *christianized government*, is a government that will support religion by law, and appropriate funds for the increase and maintenance of the priesthood. If priest Willson would christianize himself and his brethren from a spirit of war and bigotry, he would render an acceptable service to the cause of Christianity, and be more capable of promoting it among others. Fanaticism, bigotry and intolerance, present no very signal marks of genuine Christianity; and the principles of the *holy league and covenant*, by which heresy is to be destroyed, and the truth maintained by the force of the sword and the power of the civil magistrate, are not exactly in accordance with the habits and institutions of this country.

FRENCH CLERGY.

For the year 1822-3, the sum of 29,250,000 francs was set apart by the government for the maintenance of the French clergy. In addition to this the Communes voted 6,407,727, and the General Councils of the Department 1,162,618 francs; so that the funds appropriated to the clergy amount to 37,039,764 francs. In bequests and legacies to ecclesiastical foundations from the year 1802 to 1823, there is a capital sum of 13,328,554 francs. There are 38,359 communes, to which are attached 34,393 priests or vicars. The aggregate number of the clergy is 31,676. But it is said, the Bishops deem it necessary to augment the number to 50,943. The number of pupils, or candidates for holy orders, amounts to 29,379. [Boston Recorder.]

"Twenty-nine thousand three hundred and seventy-nine candidates for holy orders"!! How fast do priests increase, when they are well supported, and provision is made for them by government. Many of these very *candidates for holy orders*, would, no doubt, become apostates to Infidelity, if those principles were again to come into vogue, and promised greater respectability and prosperity through life. The celebrated Tallyrand, who acted such a distinguished part in the time of the French revolution, had been a Bishop, and renounced Christianity in form; and many of the priests and candidates for the priesthood of that day went over to the fashionable system which then prevailed.

Established Church—A writer in the Christian Observer magnifies the blessings of the English Established Church; and manifests some sympathy for the people of the United States, because they are deprived of these advantages. In a subsequent part of the work, is the following advertisement, which indicates one of the manifold blessings in question:—“Preparing for publication, a fourth series of Sermons, in (pseudo) manuscript characters, for the use of the younger clergy, by the Rev. R. Warner, Rector of Great Chalfield, Wilts, and author of ‘Illustrations, historical, biographical, and miscellaneous, of the Waverly Novels.’” [Columbian Star.]

A late Journal states that the expenses of our national government, divided amongst our whole population, will average per annum only two dollars a head; whilst in England, on an average, each man, woman, and child, is taxed thirty dollars for the support of the British government! The same Journal states that the English pay more every year to maintain their *paupers*, than we pay for all the expenses of our national and state governments.

King George IV. since he attained his 21st year, has received from the people of England, 5,515,000 pounds sterling! More than *thirty times* the amount paid by the American people to their Presidents, since their existence as a nation. [Late paper.]

Extract of a letter from a correspondent, dated "Choctaw Nation, Mississippi, February 16.

"The Missionaries are plenty in this country, and appear to be faithful in the cause of making money, and accumulating property from the blind and superstitious. Their greedy (shark-like) jaws are ever open and ready to devour every thing in their way in the shape of money."

The reader will recollect that the Missionaries have got the Choctaw Indians to make over to them their annuities from the United States, amounting in all to 101,000 dollars. To what an unwarrantable length will men go in this day to obtain money under pretence of converting the heathen. The Scribes, Pharisees, and Jesuits are quite out done by our modern Missionaries. Where, indeed, would they stop if the people would tamely listen to them, and acquiesce in all their schemes?

New Work—The following work is announced in one of our city papers, as about to be issued from the press by A. Finley of this place.

"Isaiah's Message to the American Nation."

"A new translation of Isaiah, chapter xviii. with Notes, critical and explanatory; a remarkable prophecy respecting the restoration of the Jews, aided by the American nation; with an universal summons to the battle of Armageddon, and a description of that solemn scene—By John M'Donald, A. M. Pastor of the Presbyterian Church, Chappel street, Albany."

Whether Mr. Frey is to be a prominent actor in the affair, we have yet to learn. He certainly is the most indefatigable in his endeavours to obtain funds.

Among the Memorials presented to Congress, was one from Columbian College, in the District, praying for a loan of money.

New Publications. A weekly paper entitled "*The Christian*," has lately commenced in this city. It is published by J. Mortimer, No. 74, South Second street, price 3 dollars per annum.

"The Berean." An interesting and well executed periodical work bearing this title, has lately been issued by Mendenhall and Walters, No. 101, Market street, Wilmington, Delaware. It is published every two weeks, at 2 dollars a year.

* * The postage on the Reformer for a distance not exceeding fifty miles, is one cent; over fifty and not exceeding one hundred miles, one cent and a half; and to any part of the Union not more than two cents. If any subscribers have paid higher it should be refunded to them.

The Reformer is printed on the first day of each month, at one dollar a year. Letters to be addressed to T. R. GATES, Proprietor and principal Editor, No. 290, North Third Street, Philadelphia. Numbers can yet be supplied from the commencement of the work;